S A N A T A N

Pratnakirttimapavrinu
(Let us attempt to unravel the glorious past – *Rigveda*)

Edited by
Dr Alok Tripathi

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Lokeshwar Vishnu, Ranchi Museum, 12th century CE
(source Alok Tripathi 2008)

South **A**sian **N**etwork of **A**rcheologists/academicians for **T**echnical and **A**rtistic **N**urturing

> *"Success is not final, failure is not fatal: it is the courage to continue that counts."*
>
> *- Winston Churchill*

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EDITORIAL

Dear Colleagues

In August 2008 we started Pratnakirttimapavrinu, which was issued weekly. After ten issues, with our experiences and considering the views of the members, it was changed to Sanatan and issued every second week. We have now decided to regularize its periodicity, hence the need for combining two issues to adopt a fresh system from the next year.

In last four months members have contributed valuable information on the works carried out by them and shared their views. This sharing of information benefited others and we were happy to receive certain success stories. "Information and Speed" is the need of the hour. Sharing is the main aim of Sanatan. After initial apprehensions, participation from members have established that we all are for it.

We will continue working together and in coming days our activities will widen many folds. Many more like minded people will join and our family will keep increasing like the knowledge.

Editor

CONSERVATION

Ancient Buildings at Santiniketan

On the recommendations of the high level committee set up to look into Visva-Bharati affairs, it was decided by the Prime Minister's Office that the Archaeological Survey of India (ASI) would take up the restoration work of the buildings in the Rabindra Bhavana complex as deposit work. Accordingly, Kolkata Circle of the ASI carried out conservation of Santiniketan Griha, Glass Temple also known as Upasana Griha and Mandir, Taladhwaja in Asrama area.

Santiniketan Griha

This building was built between 1858 and 1863 in Colonial architectural style by Maharshi Debendranath Tagore to accommodate his family members and his Brahma follower-friends visiting Santiniketan. Originally it was single storied and the first floor was added sometime around 1888.

Till the end of 2007, this historic building was in a dilapidated state. Long and wide cracks had developed on its walls which are made of bricks. Floor had also developed cracks and settled at places. Roof was cracked due to decay and failure of its component members, plasters became spongy and pulverized, decorated cast iron railings were rusted and partly missing. Wooden members of doors and windows were damaged and became unserviceable.

Before starting the conservation, crack patterns were studied and their causes were identified. They were arrested and strengthened by using compatible materials. Damaged roof members are carefully taken out and replaced by new ones of similar quality and texture. Partly collapsed/ settled roof and floor is now re-laid in lime mortar as per original. Damaged plaster was gently stripped off and re-plastering is done in traditional lime mortar. All details were restored by matching them with available evidences of the adjoining areas. Damaged pillar bases as well as pillar capitals are repaired and strengthened so that they can carry the load of superstructure and roof and transmit the same to ground. Doors and

Santiniketan Griha : Before conservation (source: ASI)

Santiniketan Griha : After conservation (source: ASI)

windows are repaired and damaged parts were replaced. Finally surface finishes are renewed to bring the building back to its lost glory and strength.

Glass Temple also known as Upasana Griha

This beautiful structure was built around 1890. It was dedicated to the people of all classes and all communities for the worship of the Brahma. Its iron framed walls are decorated with glass of various colours. Floor is made of slabs of white marble while the roof is made

Glass Temple : Before conservation (source: ASI)

Glass Temple : After conservation (source: ASI)

of small beautiful red tiles. Considering the fact that, pre-fabricated engineering was not in vogue in those days, this structure may be considered as an architectural marvel.

Due to lack of appropriate maintenance and repairs, the tiled roof was badly damaged which was allowing ingress of rainwater. Decorated and coloured glass panes were also broken and also missing at places. Both the marble floor inside as well as the red sandstone floor of verandahs all around had settled at several places.

Before taking up repairs, existing building was thoroughly documented. Tiles were removed and stored while the entire roof structure was examined. Weak portions were strengthened by necessary replacement of damaged wooden as well as metal members. Tiles of similar quality and texture were specially manufactured for replacement of broken tiles. Existing tiles were gently cleaned and then reused. Iron members of wall as well as existing glass panes were cleaned by using appropriate and non-destructive cleaning agents. Broken glass panes are replaced by new ones of similar colour and texture while the missing ones are restored. Settled floor was re-laid after necessary strengthening / relaying of base cushion using traditional lime mortar. Broken slabs were replaced by new ones of similar tone and texture. Damaged gutters, brackets, eaves boards, etc. were repaired and damaged parts were replaced. Beautifully decorative and huge cast iron gates on three sides of the temple are repaired and made functional. Pathway all around the temple is re-laid as per original.

Taladhwaja

It is a small circular mud house with thatched roof constructed centering a palm tree near the Glass Temple. Exterior of original mud walls were damaged and were repaired with cement-sand mortar during past repairs.

Inappropriate repairs to its thatched roof and indiscriminate use of incompatible materials for repairs caused structural disaster and the entire house was in the verge of collapsing. Only a few props were holding the roof and the bulged walls.

It was a challenge to repair this mud house which had already lost most of its original fabric. Layers of cement mortar were gently removed with great care to expose the original mud

Taladhwaja : Before conservation (source: ASI)

Taladhwaja : After conservation (source: ASI)

surfaces. Wide cracks were stitched and bulged walls were straightened to put them back to their original load bearing capacity. Resurfacing to mud walls were done in locally collected earth mixed with herbal glues, etc. like ashes of burnt banana trees, chopped straw as

reinforcing fibers, cow-dung, khayer, etc. in different layers and final surface finish was done by fine mud lapping using available traditional craftsmanship. Roof structure was re-newed with special quality seasoned canes and cane strips supported by sown palm rafters as per original. Finally relaying of roof was done by laying straw, specially procured and seasoned at site to prevent immediate damage by dampness or termite attacks. Thatching was done in different layers to ensure non-ingress of rainwater through the gaps between straws. Adequate projection of roof was given to protect the mud walls from rain and outer periphery of walls was hardened and drainage was provided to prevent splash of rainwater to the plinth of walls. Based on archival search and study, the missing canopy atop the thatched roof was replaced by a new one.

Dr B.R. Mani, Joint Director-General, ASI explaining about the works to the Prime Minister Shri Manmohan Singh

On the occasion of convocation the Prime Minister Shri Manmohan Singh inaugurated museum of the university at recently conserved Santiniketan Griha on 6th December 2008. He also saw a photo-exhibition and appreci-ated the conservation works carried out by the Archaeological Survey of India. PM was accompanied with Shri Gopal Krishna Gandhi, Governor of West Bengal, Shri Pranav Mukherjee, Minister for External Affairs, and Smt Ambika Soni, Minister for Tourism and Culture.

ASI has agreed for taking up restoration and conservation of murals by its Science Branch particularly in those buildings where structural conservation works are taken up by the ASI. 19 more heritage buildings are to be taken up for conservation woks by the Kolkata Circle of ASI. Conservation of ancient monuments is a continuous process and therefore ASI has also proposed to train some engineering staff of the university at the present work sites so that in future they can carryout proper conservation of these heritage buildings in consultation with the ASI and can maintain them for posterity.

SEMINARS / CONFERENCES

Jain Archaeology in Madhya Pradesh, Ujjain, January 2009

School of Study, Ancient Indian History, Culture and Archaeology, Vikram University, Ujjain and Upadhyay Muni Shri Gyansagar Shodh Samsthan, Gwalior are going to organize two day national seminar on 'Jain Archaeology in Madhya Pradesh' on 17-18 January 2009 at Ujjain.

Scholars are invited to participate in the conference and present research papers on Jain sculptures, architecture, inscriptions, manuscripts etc. of Madhya Pradesh. All those interested may contact Dr R.K. Ahirwar at ahirwardrrk@vikramuniversity.ac.in

The attempt is appreciated but attention need to be drawn to use of terms like 'Jain Archaeology'. Archaeology is the science to reconstruct human history and there is nothing like Jain archaeology or Hindu archaeology or Muslim archaeology. It is expected that due attention is paid to use of correct and widely accepted technical terms.

Indian Civilization through the Millennia, Meerut, February 2009

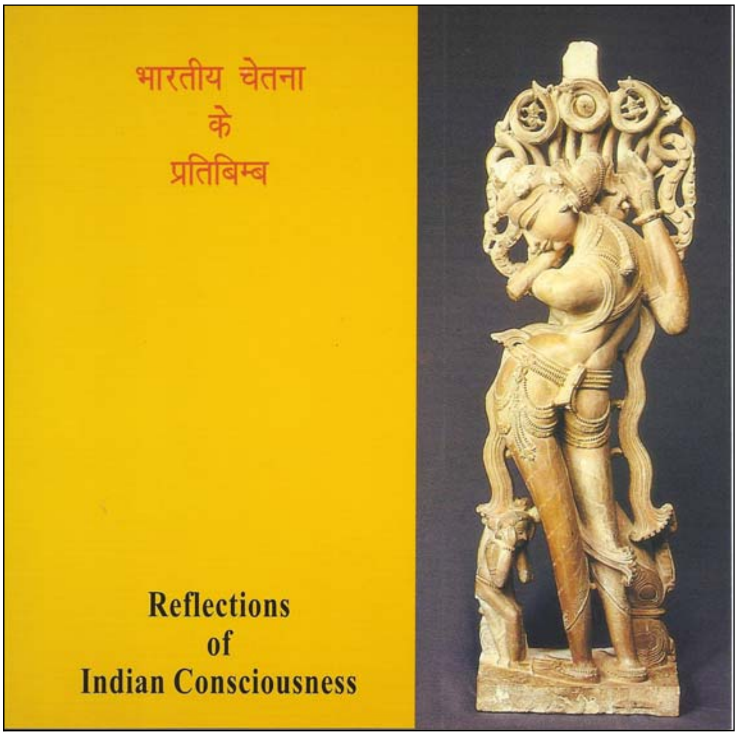
Hastinapur Research Institute, Shobit University, Meerut is going to organize 'International Conference on Indian Civilization through the Millennia' on 27-28 February 2009 at Meerut.

Organizers invite eminent Indologists, historians, archaeologists intellectuals and social scientists to conference to present papers. There would be deliberations on 'Hastinapur : the cradle of religions' and seven academic sessions on pre-history and proto-history of India, ancient India, medieval India, Mughal India, European India, India and abroad, and Indian culture through ages. All those interested may contact at mail@shobituniversity.ac.in

Organizing international conference within two months from announcement is unheard. Submission of abstracts in three weeks and final paper in fourth week may not be expected from serious scholars from any field. Use of terms like 'European India' is also of concern.

EXHIBITIONS

Reflections of Indian Consciousness

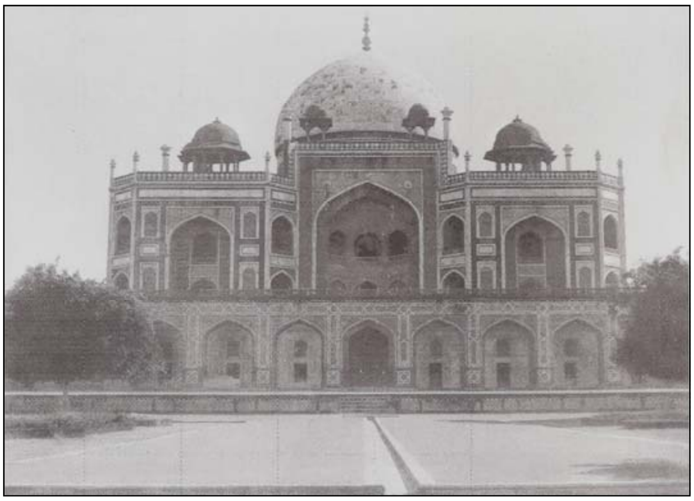


National Museum and Archaeological Survey of India, Ministry of Culture, Government of India has organised an exhibition 'Reflections of Indian Consciousness' . The exhibition inaugurated by Smt Gursharan Kaur in the presence of Smt Ambika Soni, Minster for Tourism and Culture on 8th December is open for public from 10 a.m. to 5 p.m. at National Museum, Janpath, New Delhi.

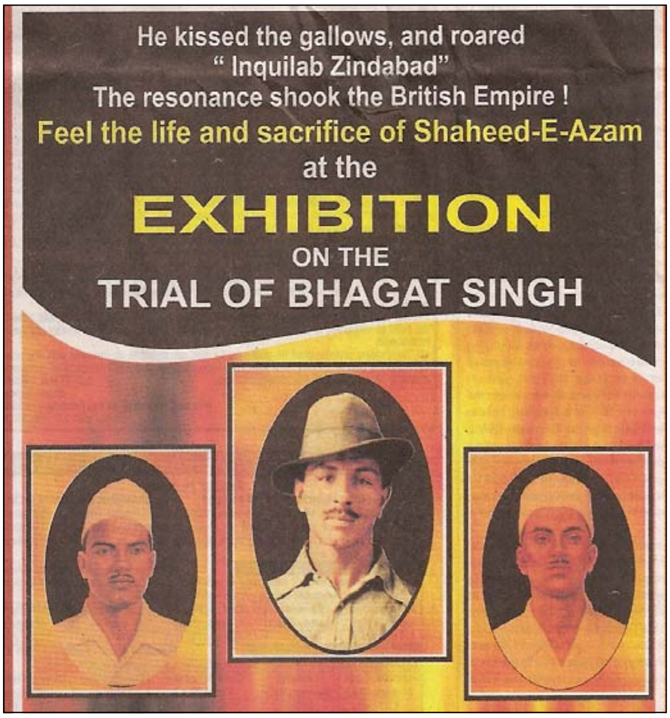
Indian Architecture through the lens of Prof. N.K. Bose

Indira Gandhi National Centre for the Arts, New Delhi and Centre for Archaeological Studies and Training, Eastern India, Kolkata organized an exhibition of photographs on 'Indian Architecture through the lens of Prof. N.K. Bose' at IGNCA. The exhibition was inaugurated by Shri Jawhar Sircar, Secretary, Ministry of Culture on 12th December 2008. The exhibition remained open for the public from 13-26 December 2008.

Prof. N.K. Bose (1901-1972)



Trial of Bhagat Singh

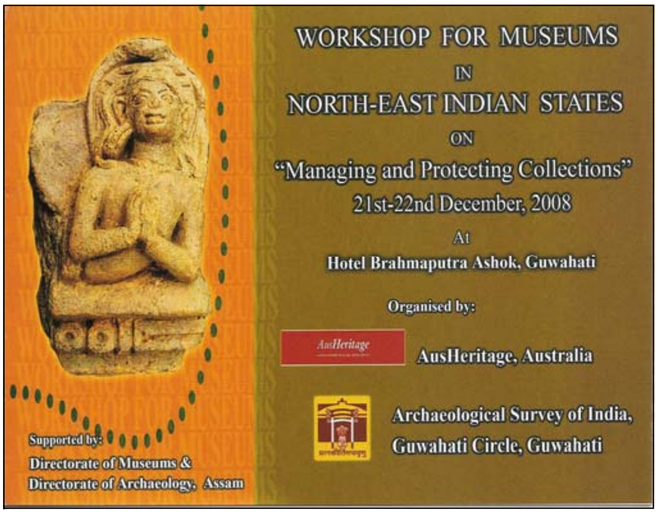


The exhibition on the trial of Shaheed-e-Azam Bhagat Singh, organized by the Supreme Court Museum (*Sanatan*_13: 18) has been extended till 31st March 2009. The exhibition display documents related to his trials, objects used by martyrs, dioramas, photographs, etc. A booklet and a brochure have also been brought out on the exhibition. It is open to public on all days from 10 a.m. to 8 p.m.

WORKSHOP

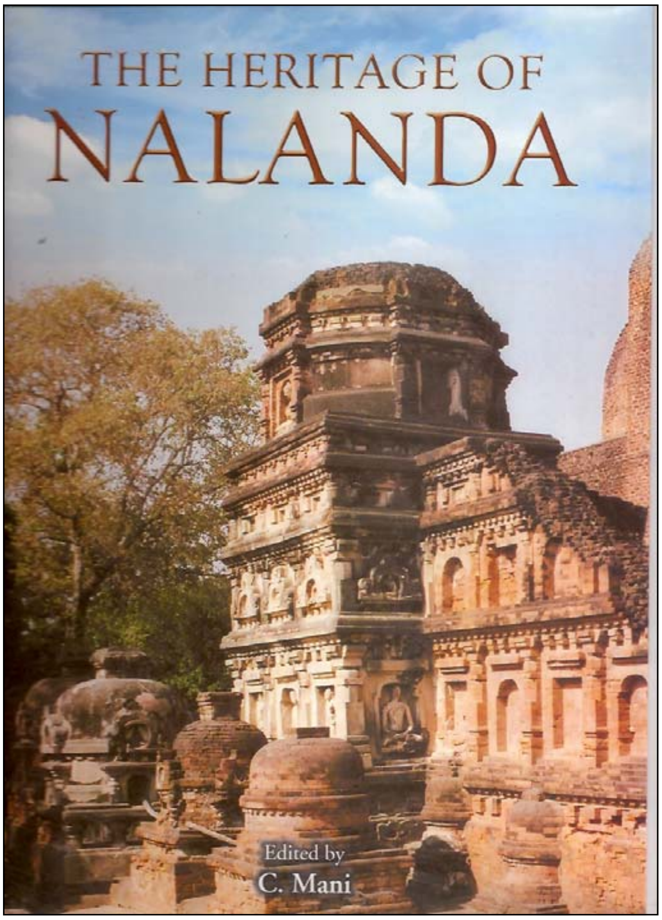
Workshop on Museums in North-East Indian States

Archaeological Survey of India and Aus Heritage, Australia organized a workshop on 'Managing and Protecting Collections' for museums in North-East Indian States on 21-22 December 2008 at Guwahati, Assam. The workshop supported by the Directorate of Museums and Directorate of Archaeology, Assam aimed to highlight various aspects of museum collections. Discussions during the workshop focused on disaster management, security, risk preparedness, techniques for minimizing threats to museum collections, etc. The workshop was inaugurated by Mr. David Holly, Deputy High Commissioner of Australian Embassy in India. Prof O.K. Medhi, Vice Chancellor, Gauhati University was the chief guest on the occasion.



BOOK REVIEW

C. Mani (ed.), ***The Heritage of Nalanda***, Aryan Books International, New Delhi and Asoka Mission, New Delhi, 2008, pp. xxxviii + 269, fig. 26 + 61 colour, Rs. 3500.



Taxila, Nalanda and Vikramasila were the great centers of learning in ancient India, where knowledge was imparted in the field of art, culture, sciences, theological studies, literature and grammar. These centers attracted students even from foreign countries. With the downfall of Taxila around fifth century CE, the focus shifted to Nalanda.

Nalanda acquired the status of an advanced centre for learning. It was one of the earliest residential international universities in the world. There were several monasteries and extensive library. When Xuanzang (601-644 CE) visited this place there were 1500 teachers to guide 10000 students. Scholars from every part of India, China, Tibet and Southeast Asian countries stayed and studied at Nalanda. The courses offered included study of scriptures of Mahayana and Theravada schools, Brahmanical and Vedic texts, philosophy, logic, theology, grammar, astronomy, mathematics, medicine, etc. This famous center known for high academic scholars and rigorous discipline of the great *vihara* is also the birthplace of Sariputra, the chief disciple of Lord Buddha.

The Heritage of Nalanda contains 45 articles, which were presented at an International Conference held at Nalanda on 12-14 February 2006. These contributions, from experts of various fields, on diverse aspects of Nalanda are divided in six parts.

Part I on history gives the historical background of Nalanda. Excerpts from the ASI Guidebook on Nalanda by Amlanand Ghosh tells about origin of name and traces history back to the time of Buddha and Mahavira. He also examines early references, previous works, and important activities during different periods. Information on the visit of Hiuen Tsang, who had received Indian name Moksadeva, and I-Tsing, and renowned scholars Nagarjuna, Aryadeva, Asanga and Vasubandhu, Dinnaga, Dharmapala, Silabhadra, Santaraksita. He also lists epigraphic and literary sources used for the reconstruction of history of Nalanda.

Part II contains 12 papers on art and archaeology. B.R. Mani, an excavator himself, has systematically examined the archaeological evidence from the excavations of *stupa* No. 3. Excavations revealed evidence of the earliest *stupa*. He also deliberate upon the archaeo-logical material – Northern Black Polished Ware, Black-Slipped Ware, Black-and-Red Ware, Red Ware, and other associated types and shapes of pottery - found recently. C. Mani, the editor of the volume, looks into 'the mystery Goddesses of Nalanda'. These goddesses belong to a class of spell deities known as *Pancaraksa*. Author, an authority on Buddhism, probe ancient texts, their order, *sadhanas* for their visualization, affiliated Buddha, in detail. Enamul Haque evaluates the Buddhist art of Nalanda and art of Mainamati, a site in Comilla district in Bangladesh. Archaeological excavations at this site have revealed evidence of *stupas*, *viharas*, and temples. He observes details of the most outstanding Salban vihara, the largest Ananda vihara, Itakhola Mura *vihara*, Rupban Mura *vihara*, and Bhoja vihara, three *stupas* in a row at Kotila Mura and sculptural treasures, including bronzes and terracotta plaques and draws parallels from Nalanda.

Amarendra Nath discovers a bronze portable *stupa* in Magadha Style in the repository of Rajendra Krittishala at Agartala. The *stupa* from south Tripura shows *Dhyani* Buddha – Aksobhya, Vairocana, Amoghsiddhi and Amitabh on all four sides. It is datable to Gupta period having stylistic affiliation with the classical tradition of Magadh. G.C. Chauley examines influence of Nalanda bronzes on the bronzes of Bangladesh, Orissa, Nepal and Java and opines immense contribution of Nalanda towards nourishment of these contemporary schools. G.K. Lama studied fusion of Nalanda School of art in Indonesian sculptures.

S.K. Pathak attempt to look at Nalanda *Mahavihara* through the study of Nalanda metal icons. He also deals with metal icon art (*Dhatu-silpa*), icon structure (*Akaravidhi*), measures of spheric universe around (*Mandala vidhana*) and multi-purpose social enterprise. Adelheid Herrmann-Pfandt delves on Mandala elements in Tantric Buddhist architecture in India, Tibet, and Indonesia. He describes Paharpur type monasteries, architectural elements in the mandala and some well-known architectural mandalas in Buddhism. He contemplates Paharpur type monasteries as an architectural mandala and compare with elements of Vajradhaty-mandala.

Naina Pandey brings out some noteworthy information about the features of Buddhism provided in the Nalanda stone inscription of Yasovarmadeva of 725 CE. Archana Sharma draws attention to a distinct inscription - the Nalanda copper-plate of Devapaladeva, which combines two records of land grant of Devapala and *Pratistha-sasana* of Balaputradeva. Arpita Chatterjee inquire into epigraphic material such as Bansukhera inscription, Nalanda stone inscription of Yasovarmadeva to understand the management of Nalanda *Mahavihara*. Anandamayee Ghosh looks at Nalanda through the Chinese and Tibetan sources.

Part III on early medieval scholasticism contains 13 articles where scholars explore on logic, philosophy and esoterism. Lobzang Tsewang explores the doctrine of *Apoha*. He traces the origin of the doctrine of *Apoha* and other aspects with reference to Dharmakirti. Kimiaki Tanaka considers the importance of Nalanda as a centre of esoteric Buddhism, particularly with *Madhyamika* and *Vijnaptimatra* philosophy. Marie-Louise Friquegnon considers about Santaraksita who was born as prince but renouncing worldly honours to became a monk and one of the greatest Buddhist philosopher of all times.

Bimalendra Kumar assesses the contribution of Acarya Dharmapala, a Mahayana teacher of Nalanda who wrote commentaries *Abhisamayalamkara* and Santideva's *Bodhicaryavatara*. Manotosh Mandal writes about Santaraksita, 8th century teacher of Nalanda. He also explores development of the *Madhymika* outlook, Santaraksita's viewpoint, *Madhyamakalankara* text and Santaraksita's interpretation. Damba Ayasheev examines Nagardzhuna and partition of *Madhyamika* technology.

Wang Bangwei looks at Nalanda through the accounts of Chinese pilgrim monks. He retrieves a picture of Nalanda and the *Mulasarvastivadins* through the accounts of Yi'jing and suggests that the *Vinaya* at the time of Yi'jing was of *Mulasarvasti-vadins*.

Linnart Mall searches the quotations from *Mahayana Sutras* in the works of thinkers of Nalanda. Lozang Jamspal establishes Nalanda as stronghold of ancient scholarly debates. He describes Dharmakirti's debates with Kumaralila and Sankaracarya. He also tells about the founders and developers of Nalanda. Tashi Paljor also deals with famous debate between Acarya Candrakirti and Candragomi over *Vijnanavada* and *Madhyamika* philosophy.

Nawang Tsering while writing on the doctrine of the *Pramanabhuta*-Buddha speaks about *anuloma* way and *Tayitva*, *Sugatatva* and *Sastatva* of *pratiloma* way. Michael Willis considers the relics of the Budddha - body, essence and text. With the emergence of tantra Buddhism reached the final stage of its development. Ramesh Chandra Tewari examines yogic tradition of Naropa and its uninterrupted continuity in Tibet, Ladakh and Himachal Pradesh.

Part IV on literature contains two articles. Charles Willemen writes on the Chinese *Buddhacarita*. He also considers about classical Sanskrit poet Asvaghosa (early second century), Chinese monk Baoyun (376-449 CE) and Tan Wuchen or Dharmavrddhin (384-433 CE) and the Chinese texts. Chandra Dhar Tripathi delves on the contribution of Nalanda in the beginnings of the *Apabhramsa* poetry. *Apabhramsa,* referred in *Mahabhasya* as early as 2nd century BCE, was the precursor of modern languages of northern India. It had its origin in synthetic Sanskrit-Pali-Prakrt family. It became language of poetry by 7th century CE and the age of *Apabhramsa* poetry can be ascribed to 8th-13th century CE.

Part V on monastic education: ideals of Nalanda *Mahavihara* contains ten articles. K. Sankarnarayan explores the concept of the *vihara* in Buddhist tradition, and specially at Nalanda. He questions – is *vihara* and monastery one and same? And search references in Sanskrit and Pali scriptures. He also explores other issues such as different kinds of dwellings provided for a *sangha* and transition of *Arama* to *Mahavihara*. He also study inscriptional references of gift to the *sangha* / *vihara* and heritage of Nalanda *Mahavihara*.

Hsiu-O Chien and S-C Shiu examine the influence of Master Silabhadra on Master Xuanzang's thought. Use of Chinese characters for Chinese terms along with English in the book is praiseworthy. B.B. Kumar has analyzed the significance of Nalanda. Rev. Heng Sure observes on Master Xuanzang’s (602-664 CE) pilgrimage to Nalanda University. He also scan the accomplishments of Master Xuanzang who studied in Nalanda for seven year and carried the Buddha's wisdom to Tang China, where he was recognized by all as a great religious teacher.

S-C Shiu and H-O Chien inquire into the educational system of Nalanda. They explore various aspects, such as process of establishing Nalanda monastery, its architectural design, courteous treatment of talents, system of education, organizational operation through the Chinese records. Yayoi Tachibana analyses the twelve-volume text, which is originally housed in Kofukuji temple in Nara, Japan. Genjo-sanzo E is a biographical story of Hsuan-chuang. Angraj Chaudhary evaluates the ideal educational system of ancient Nalanda *Mahavihara*.

J. Sitaramamma in Nalanda as an international centre of learning, discusses about Buddhist contribution to spiritual, moral, literary and technical education. The author also appraises the admission process and curriculum followed at Nalanda. Cheng, Wei-Yi traces Xuanzang legacy as inspiration to higher education. The term Xuanzangology is popular in Chinese academia, referring to the study of Buddhist philosophy that Xuanzang propagated. Satya Dev Kaushik tells about Nalanda as a centre of world learning.

Part VI on entitled as Nalanda experience contains seven articles on diverse themes. Ven. Dhammadipa in the spirit of Nalanda evaluates *Prajnaparmitasastra* and *Yogacarabhumi Sastra*. Ven. Fa Qing and Ven. Wei Wu in their article entitled 'revitalizing the spirit of Nalanda' discuss history and spirit of Nalanda and draw attention to international Buddhist College in Thailand, which is build to provide a suitable place for various Buddhist traditions to come together so as to promote better understanding. Joseph Loizzo deliberates on recovering the Nalanda legacy. He discusses Indo-Tibetan Buddhist science and also compares Buddhist and western views of reason of revelation.

Ven. Bhiksuni Chuehmen writes about influences of Nalanda University on the development of Buddhist learning. The author also looks into Buddhist studies in educational institutions and religious organisations in Taiwan and the Fo Guang Shan Buddhist Order. Ricardo Sasaki tells about spread of the *Thervada dharma* in Brazil. Lee Ki Woon tells about Buddhist interrelationship between Korea and India. Author discusses Korean priests who studied in Nalanda and their relation with Xuanzang. Sulak Sivaraksa reviews Buddhism in Asia.

The volume has an extensive bibliography containing ancient as well as modern literature. Carefully prepared index makes the book more useful. Printing and layout of the book is appreciable. It marks clear departure from traditional books on archaeology. Editor must have really worked hard to give present shape to the book. It is unfortunate that he passed away without seeing the outcome of his efforts. The volume is an important addition on the publications on this famous center of education, art and science.

- Alok Tripathi
S.A., ASI, New Delhi

CONFERENCE REPORT

Dr Bhagwan Das Gupta Memorial Research Conference, Jhansi

Dr Bhagwan Das Gupta Memorial Research Institute, Jhansi organized 11th annual research conference on ‘Water management in ancient and medieval India’ on 6-7 December 2008 at Deen Dayal Auditorium, Jhansi. The conference was inaugurated by Shri Rajendra Singh. Dr Alok Tripathi of the Archaeological Survey of India presided the function. Proceedings of the last conference were also released on the occasion.

Thirty-three research papers were presented in three technical sessions. Papers presented during the conference discussed water management during Harappan, early-historic and medieval period to the case study during modern times. These presentations covered ancient stepped wells of Gujarat, tanks in Assam, water harvesting and techniques of irrigation, water systems in old forts and fortresses, temples and towns, conservation and restoration of water bodies, and role of kings, merchants and society, etc. Scholars from Gujarat to Assam and Delhi to Kerala participated in the two days conference. The conference was well organized by Dr Sudha Gupta and coordinated by Dr Suresh Mishra.

XVII Session of Indian Art History Congress, Ranchi, Jharkhand

The Indian Art History Congress (IAHC) organised its XVII session at Ranchi, Jharkhand from 20 to 23 December 2008. The conference was inaugurated on 20th December 2008 by Shri Bandhu Tirkey, Minister for Art, Culture, Sports and Youth Affairs. XIV volume of *Kala*, the journal of IAHC and *Metallic Art of India*, the proceedings of the XVI session held at Bhopal were also released on the occasion. Shri P.C. Mishra, Director, Art and Culture welcomed the delegates. Dr R.D. Chodhury, General Secretary, IAHC; Shri R.S. Verma, Secretary, Art and

Culture; Dr M. L. Nigam, Chirman, IAHC; and Dr R.D. Munda, former Vice Chancellor, Ranchi University addressed the gathering. On this occasion an exhibition of paintings was also organized by local artists.

Eight papers were presented in the first academic session which was chaired by Prof Maruti Nandan Prasad Tiwari. A film on the cultural heritage of Jharkhand was screened in the evening, followed by a cultural programme by local folk artists.

Second session held on 21 December, was chaired by Dr M.L. Nigam and eight papers were presented in this session. Third session, was chaired by Dr R.D. Munda, former Vice Chancellor of Ranchi University, in which seven papers were presented.

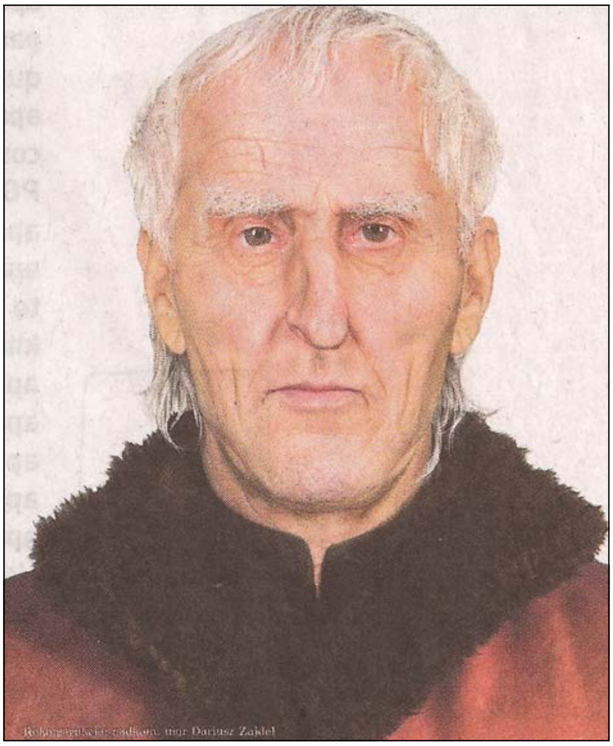
On 22 December Dr T.K. Biswas, former Joint Director of Bharat Kala Bhawan, delivered Prof K.D. Vajpai Memorial lecture on "Notion of time and space in traditional Indian art". This special session was presided by Dr H.S. Pandey, former head, department of history, Ranchi University. Fourth academic session was chaired by Dr C.P. Sinha in which seventeen papers were presented.

Valedictory session was held on 22 December 2008. R.D. Chodhury welcomed delegates and guests and M.L. Nigam addressed the gathering. Manjushree Rao presented report on the conference. Participants from different parts of the country and different institutions also presented their observations. A souvenir "The Glory" was released on the occasion. Secretary, Art and Culture honoured Chairman and General Secretary, IAHC and Dr T.K. Biswas. IAHC also honoured Shri R.S. Verma, who delivered valedictory address. Participants also visited ancient monuments and archaeological sites on 23rd December.

TECHNOLOGY

Computer generated reconstruction

A scull was found in the cathedral in Frombork, Poland. Experts identified it with the skull of Nicolaus Copernicus. It was confirmed by comparing DNA from the skeleton found there with that taken from hair retrieved from one of his books. Based on the skull, experts reconstructed the face of the astronomer using computer technology. Modern scientific tools can very well be utilised in uncovering and understanding past better. There is dire need of multidisciplinary studies beyond conventional digging and cataloguing of finds.

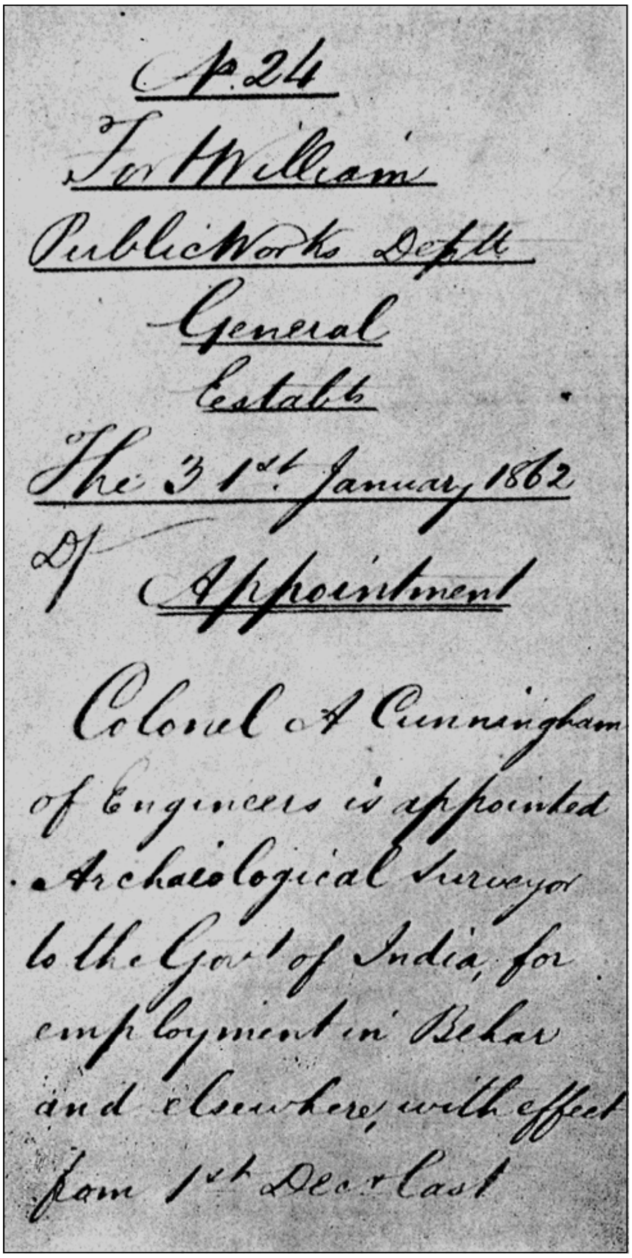


ACHIEVEMENTS

Australian Leadership Award Fellowship

Dr Alok Tripathi, Superintending Archaeologist, Underwater Archaeology Wing of ASI is selected for the Australian Leadership Awards Fellowships. ALA fellowships allow Australian organizations to invite professionals and leaders from overseas to participate in study, research or professional attachment in Australia. The fellowship provides for course for professional development in maritime archaeology in the Flinders University Maritime Archaeology Program in 2009.

147 YEARS OF ARCHAEOLOGICAL SURVEY OF INDIA



No. 24
Fort William
Public Works Deptt
General
Establs
The 31st January 1862
Of Appointment

Colonel A Cunningham
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Archaeological Surveyor
to the Govt of India, for
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Appointment of Colonel Alexander Cunningham as Archaeological Surveyor to the Government of India from 1st December 1861 laid the foundation of the Archaeological Survey of India. In this month, December 2008, the ASI completes 147 years of its establishment. On 1st December 2011 it will complete 150 years. It would be an occasion to celebrate and cherish memories of those celebrations. It needs to be planned and executed in befitting manner.

VIEWS

I think statements such as - *It has great significance to world prehistory establishing that modern construct of communication, symbolism and culture developed in Lower Palaeo-lithic period. Africa might have been the center of physical development of hominids, but South Asia, particularly India as the present evidences show, was the epicenter of cognitive development, communication, symbols and culture even in Lower Palaeolithc period.* - are to be substantiated.

- Lotika Varadarajan, New Delhi

I am writing to take your attention to one thing that I am going to found one organization "International Society for Students of Archeology and Culture". This ISSAC will be giving the stage to the students only. This kind of organisation is not anywhere which works only for the students relating with the archaeological world. Your help in this regards are neces-sary for the valuable suggestions for deciding the aims and objective of the ISSAC in the future plan. This will give exposure to the students only but the senior scholars will guide time to time. As early as possible we have to do it. Share your opinion frankly and please collect the student's opinion to ensure their participation.

- Kanti Pawar, Kolhapur

R.E.A.C.H. foundation is happy to announce the second symposium for the heritage wardens to be conducted at the temple city of Kumbakonam on 11th January 2009. Please forward to all well wishers and friends, and for those who would benefit from the program.

This is a symposium conducted for temple cleaners in various cities and villages, to enlighten them on the technical aspects of how to maintain and clean a temple and how to restore, or reconstruct a heritage temple.

- Chandrasekaran J., Chennai

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Send your views, information, materials to sanatan08082008@gmail.com for sharing.